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## CIRCULAR LETTER.

PRIMITIVE BAPTIST ASSOCIATION TO ALL THAT LOVE OUR LORD JESUS SEND  
ETH CHRISTIAN SALUTATION:—

Dear Brethren:—Pursuant to appointment, we address you from the place of assembly, upon the all-important subject of the Scriptural plan of Salvation. We use the above precautionary phraseology for the reason that some of the sacred oracles exhibit divers plans in this age of the world, that we are fully satisfied in our personal of the sacred oracles are unwarrantable by the Scriptures, and in an attempt to redeem our pledge, this shall be our axiom, that Salvation is by Grace. The term Grace is defined by Mr. Walker in the following ambiguous manner, Faith, Kindness, Pardon, Beauty, Excellence, Comeliness, to adorn, embellish. As we are not at war with language, we feel willing to submit the foregoing to our readers. We will here introduce a passage from the Apostle to the Ephesians, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; of works least any man should boast." In addition to what we have said of grace above, we have it defined by the unerring spirit. It is the gift of God. Grace is termed in the Epistolary writings of St. John, the record that God gave his son. This record says he, is eternal life, and that life is in his son. We are now called upon from the exigency and importance of our proposal, to make a few remarks on the necessity of salvation by Grace. If the human family had never been the inmates of a state of sin, of death, of alienation from innocence, and of a lost state, and that too by their own voluntary act, then there would have been no necessity for salvation. To speak of saving that which was not lost would be nonsensical, and would be a useless article in the Divine decorum. But the Scriptural account of man's lost state perhaps would be the safest occupancy for us at present; as we are in the outset to be governed by the sacred oracles in this address.

God made man in a state of innocence, and before he took his help-mate from him, he gave him an infinite law to keep, which law, although it has been transgressed by man, has never been abrogated by the great law-giver. Its requirements have been in all respects adapted to the capacity of an innocent being.—The requirement was nothing more than what was due from a creature to its Creator, and consequently was not harsh nor tyrannical, but mild and easy. "Of every tree of the garden thou mayest freely eat." It is here worthy of note that what the Lord did give or grant; he does it freely and that too with all the authority of his sovereign goodness. "But of the tree of knowledge of good and evil thou shalt not eat." It is here equally worthy of note, that what God forbids he does it with infinite authority. It appears incontestibly true that the bearing of this law was that man could not attempt to better his capacity or his mode of existence by his works; however, man at the instigation of the devil, makes the attempt (to better his condition) eating of the forbidden fruit; and by that act, he opened the rivulet through which all the evils to which man is incident had their entrance made good among mankind, and no testimony can be adduced so conclusive that Adam was the federal head of the world of mankind, than that we all through him have the sentence of death passed upon us, for the above consideration that we had all sinned. The fall of an accumulated liability upon his part that he has no resources to meet. Crimes the determination or decree of holiness cannot be obliterated with the puff of this world, but with blood, and that not of bulls and of goats nor yet of fallen man—for a sacrifice for sin, according to Moses, which was only typical, had to be without spot. And when God looked among men he found them entirely without help. Now here is a fair opportunity for grace to interpose, for its nature is such that it cannot mix with human merit nor human help. We here will note what grace has done in this dreadful crisis of human affairs, Psalms 89 & 13 v. "Then thou spakest in vision to thy holy one and saidst I have laid help upon one that is mighty, I have raised one chosen out of the people." Isaiah 63, 5 v. "And I looked and there was one to help, and I wondered that there was none to uphold, therefore mine arm shall be saved salvation unto men." There is not a clause in the Bible that justifies us in the conclusion that any man would ever have been saved, had grace not have reigned in the eternal councils of Heaven, with an unparalleled power, as sin ever reigned over our mortal bodies, until it accomplished its natural consummation. Very much the Apostle favors this idea in the 5th chapter to the Romans and 21 verse, when he says "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The same teacher shows us that we have not missed the Scriptural plan when we speak of the eternal existence of this grace wherein we stand and rejoice in hope of the glory of God. Neither do we wrong the plan of any of its beauties, when we say that God decreed to realize his fallen and degenerate sons and daughters by it in eternity. This will bring us to the law and testimony again, in the second letter to Timothy, 18 & 9 v. "Be not thou therefore ashamed of the testimony of our Lord, or of my imprisonment, but be thou particular of the afflictions of the Gospel according to the power of God, who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This testimony seems to favor the idea that grace has something to do in the eternal councils, in giving eternal life to the people of God's choice in absolute eternity, this choice being the legitimate offspring of God's will; and here is the grand secret of any man's being saved from the wrath to come. God wills the salvation of his people, consequently, he chooses or elects them to eternal life. God wills the salvation of his people, and consequently, he gave them Christ his only begotten son to redeem. God wills the salvation of his people, consequently gave them to Christ to atone for, and to justify, and to sanctify, and to deliver from sin and the love of it, and gave them faith and repentance to secure their salvation. God wills the salvation of his people, and to that end he gave them grace in Christ Jesus before the world began, (or in eternity, if it would suit better have it so.) It was grace then that reigned in the eternal will and love of God, which is the first cause of his choosing a people out of the world of fallen men to eternal life. We view the choice and election of God in the same light, and the chosen of God and the elect of God to be the same people; and if we can prove by the Scripture that God chose any man, we can prove that he elected him; and if we can prove that it ever was God's choice to save any of the fallen race of Adam, the same testimony will prove that the same was his choice in eternity. The latter is revealed by the perfection and unchangeableness of Deity. We will now search for the Scriptural account of election in the plan of salvation by grace. Isaiah 42, 1 v. "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment unto the Gentiles." The Prophet speaks of this Christ, and the Apostle in arguing upon the relationship that exists between Christ and his mystical body, calls Christ the head, mystically speaking, and the Church his body. If the Apostle, nay if the Holy Ghost by which he wrote, was not mistaken in this, any text of Scripture that proves that Christ was the chosen or elect of God the Father, proves that his mystical body was chosen or elect too. Having laid this down as a correct maxim according to Apostolic authority, we proceed to search for the Scriptural plan of election. 1st Peter, 2 ch. 6 v. "Wherefore it is also contained in the Scripture, behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded." This text also relates to the head of the Church. We now search for the election of the body, Isaiah 45 ch. 4 v. "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, I have surnamed though thou hast not known me." And 65th and 9 and 221, "And I will bring forth a seed out of Jacob and Judah, an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there, they shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." God saw proper to name these people by the familiar name of elect; my elect, the election, &c., twenty-two times in the New Testament, in language not to be misunderstood, though the short space of a circular reminds us that we shall not have room for all the quotations on that subject. We will now look for the reason why God elects or chooses—for a large portion of people are of opinion that men must offer before they can be elected, and induce the Saviour to elect them by their good dispositions and by their holiness and strict conformity to the image of his son. And many think that it does not matter so much about their doctrinal principles, that that is a minor matter with the Lord; so they will be humble, obedient, industrious, vigilant, &c. Whether these are good or bad ideas, is not for us to determine, since God has determined the matter for us. We will just recite his verdict.—Peter has it, "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied." If salvation by grace, or in other words, if election was conditional and depended on our obedience, we would be left in the dark relative to what the sacred text meant in this quotation. We would have to take it for what it does not say, it says, "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience," (not for obedience.) To believe salvation to be conditional, is to believe that it is by works, and not by grace as the Scripture saith. But says Paul, "If it be of works then it is

no more of grace, otherwise work is no more work, but if it be of grace it is no more of works, otherwise grace is no more grace." Again, "By grace are ye saved." The holy book says that God appointed or predestinated a people to be conformed to the image of his son, and if we believe this, we cannot believe that he has left salvation conditional with that performance, and that performance to depend upon the bent of the human will; for instance, says the Apostle, "For whom he did foreknow he also did predestinate to be conformed to the image of his son." And we hear again from the same book, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in Heavenly places in Christ Jesus; according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." We find that our adoption depends on the same grace, for "Having predestinated us unto the adoption of children by Jesus Christ according to the good pleasure of his will; to the praise of the glory of his grace wherein he hath made us accepted in the beloved in whom we have redemption through his blood, and the forgiveness of sins according to the riches of his grace."

Having got along the plan so far as the will and choice and appointment of God is concerned, although we have only hinted at them so far as authorities are quoted, which must be apparent to all Bible readers. We will now notice that branch of the plan of grace termed redemption; this term we think is used in the scriptures in a three fold sense as follows: it is used in relation to the resurrection of the body, as in Romans, 8th and 231. "And not only they but ourselves, also which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit: the redemption of our body." It is also used in relation to the delivery from the love of sin or a conversion to God, as in Colossians, 1st and 14th, "In whom we have redemption through His blood, even the forgiveness of sins," and in Ephesians, 1st and 7. But the sense in which we will treat of it at greater length, is the redemption from the curse of the law, and perhaps it is here worthy of remark, that redemption in this sense and the atonement made by our Lord Jesus Christ, is one and the same. In fact it is only in point of process that it is lawful to use it in the relations as above, for those relations are only the decreed results of the atonement. We are decidedly of opinion that this fact is undeniably set forth by the following quotations Isaiah, 63 ch. 24 v. "I have trodden the wine press alone and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury and their blood shall be sprinkled on my garments, and I will stain all my raiment for the day of vengeance is in my heart, and the year of my redeemed is come." And 52—3 v. "For thus saith the Lord, ye have sold yourselves for naught, and ye shall be redeemed without money." And 63 ch. 9 v. "In all their afflictions he was afflicted, and the angel of his presence saved them in his love, and in his pity he redeemed them, and he bore them and carried them all the days of old." And in the 8th verse he says: "For he said surely they are my peoples children that will not lie." So he was their saviour. And in Luke, 1st 67, 68, 69. "And his father Zachariah was filled with the Holy Ghost and prophesied, saying: Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up a horn of salvation for us in the house of his servant David." Galatians 3 ch. 13 v. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree, 1st Peter, 1 ch. 18 v. "For as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers," 19th v. "But with the precious blood of Christ as of a lamb without blemish and without spot," 20th v. "Who verily was foreordained before the foundation of the world, but was manifested in these latter times for you," Hebrews, 9th ch. and 12 v. "Neither by the blood of goats and calves but by his own blood, he entered in once, into the holy place, having obtained eternal redemption for us." 13 v. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh," 14 v. "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Having now finished our quotations on redemption from the curse of the law, we will now search for the scriptural works of the speciality of redemption. But before we enter on this part, we claim to be indulged in a few remarks. It appears that those who oppose the scriptural plan of salvation, are at war particularly with that branch of it, which we term special redemption or atonement; they discard the idea of speciality in the atonement, and say that it is general in its nature, and sufficient for all of Adams race, but that the application of it is special, which they term special redemption. We have not quoted the views of those who oppose us, because we wish or seek controversy, but that the world may know the difference and reasonableness of the grounds we both occupy. We are fully of opinion that if it had been the will of God to inflict the punishment upon his son, that was due the race of Adam from divine justice, that his son would have been sufficient to have borne it with as much success, and have come off as victorious as he did; but the scriptures abundantly show that he was made a substitute, or a sacrifice to bear the sins of the elect only, his atonement is infinite for them only, he atoned for them and them only, he redeemed them and them only he calls especially and effectually. He delivers them from the love of sin thoroughly, he raises them to glorification triumphantly as it is written in the Revelations, 4th ch. and 9—10 v. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God, by thy blood out of every kindred and tongue and people, and nation, and hast made us unto our God, Kings and priests, and we shall reign on the earth." In these two verses is set forth the atonement or redemption from the curse of the law, and also deliverance from sin as we shall further notice.

We find in the 9th verse of this chapter to set forth our views precisely on the speciality of the atonement, and we are at a loss to see how the language of the Holy Ghost can be otherwise understood unless we take it to mean what it does not say, it sets forth in language not to be misunderstood. A people redeemed by the blood of Christ, cut off or from among other people, this statement cannot be the truth if all people was atoned for or redeemed, and in the 14th chapter and 4—5 verses these are they which are not defiled with women, (false churches) for they are virgins; these are they which follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the lamb, and in their mouth was found no guile for they are without fault before the throne of God." Correspondent with the above is a passage in Titus, 3d ch. and 14th v. "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." And Isaiah 51 and 11. "Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away. Do you suppose any more will come—having traversed this plan of grace from eternity according to Evangelical authority, to the death and triumphant resurrection of our God incarnate, whereby his own righteousness and obedience has reconciled his father to his bride, hath spread his magnificent babe over his elect and screens them from vindictive justice, by his own everlasting righteousness, having ascended to the throne of God, is there exalted a Prince and a Saviour, to give repentance to Israel, and remission of sin, he hath sent thee, come father whose sovereign prerogative it is to gather together and commit unto them a knowledge of their state of justification before God; the sacramental host of God's chosen ones, and this effected through the preaching of the gospel of our Lord Jesus Christ." There are thousands of the Lord's chosen ones that are yet in the gall of bitterness and bonds of iniquity, that are children of wrath even as others, that are captives under the power of darkness, that have yet to be delivered from the love of sin, and for their delivery from that state Christ Jesus our Lord did (not) agree to save them in their sins, but from their sins; this we learn from the heavenly ambassador who addresses himself to Joseph of Arimathea, "Fear not to take unto the Mary thy wife, for that which is conceived in her is the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." It is not out of place here perhaps to speak of the scriptural account of the call of God, to these redeemed ones, to repentance and faith in the Lord Jesus Christ, for it appears essentially necessary to a delivery from the love of sin, that these qualities be possessed by his children. That faith is not the act of the creature while dead in trespasses and sins, is evident both from reason and scripture; in the first place the soul that is dead in sin, is as lifeless to any desire or will or love to holiness, as the corporally dead body, is to action it would be idle to say to the dead body to draw breath; notwithstanding, all the organic system is there; and all the receptacles through which life could be in lively exercise, if the body was quickened, and when quickened the natural result would be an intense desire after life, and the exercise of it for the quickening of the body makes it a susceptible recipient of action; it is just so with the soul of man, it possesses all the organic receptacles suitable for the exercise of faith when made susceptible by the quickening influence of the Holy Ghost; faith comes by hearing and while the man remains dead he cannot exercise faith; in fact if a living faith had been in the grasp of fallen man, it is our opinion that Peter would have called on the people to have added that too as well as virtue, knowledge, &c.

In the second place, it is apparent from the scriptures that faith is not of human but divine origin, tho' when delivered to the man or wrought in him by the Holy Ghost of human exercise. We shall now search for the scriptural account of the origin of faith in the 12th chapter of Romans, 3rd verse. "For I say through the Grace given unto

me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." Here it is apparent that it is of divine dealing, and not of human origin; you see it was God that dealt to the Romans, their measure of faith: It is worthy of note in this passage that the Apostle uses the term "every man," and as we shall have occasion to notice such terms as every man, and all men, and the world, and &c., in time and place, we will omit it here in part, although the Apostle uses this term with as great a sweep here as it is used any where else in the Bible; none will dare think that he here means all the world, but every man of every nation that might bent home, to whom God had dealt a measure of faith. This interpretation is correct from the counsel given in the next verses relative to the manner in which they should exercise their faith, which God had dealt to every one of them—for saith the Apostle, verse 4: "For as we have many members in one body, and all members have not the same office, 5th. So we being many, are one body in Christ, and every one members of another." How completely does the Apostle cut off boasting. Hear how little ground. If I am a Jew by natural descent, do I have to boast over you who are a Gentile, or how little ground do I have to boast who am a Prophet, over you who are only a lay-member; seeing we are both members of the body of Christ, and since we neither came there by our own agency, but by the measure of Grace given us, and the measure of faith, dealt to us by the Lord God omnipotent. Peter has the same view of the origin of faith which you will learn from the narrative of the same man in the 3rd chapter of the acts of the Apostles. We will note his concluding remarks, 16 verse:—"And his name, through faith in his name, hath made this man strong, whom ye see and know, yea, the faith which is by him, (Christ,) hath given him this perfect soundness in the presence of you all. And Paul and Barnabas, when they returned from their tower among the Sentinels, whether the Holy Ghost had sent them, (not the Church) having previously set them apart by calling them to the work, to the Church of Antioch, they bring the following report:—And when they were come and had gathered the Church together, they rehearsed all that God had done (not what they had done, nor what the faithful Gentiles had done by acting faithful or being obedient,) but what God had done with them and how he (God) had opened the door of faith to the Gentiles. And in the 17th verse of 1st chapter to the Romans. For therein is the righteousness of God revealed (that is in the Gospel,) from faith to faith as it is written, the just shall live by faith; the Apostle to the Galatians, says—"This only would I learn of God; received ye the spirit by the works of the law, or by the hearing of faith. Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh." These had their beginning in the spirit and if it is proper to call them foolish for supposing that they could be made perfect by the flesh; how much more appropriate is the charge to those who think they may begin in the flesh and be made perfect by it. Faith is said to be the fruit of the spirit, and if this is true it cannot be the fruit of flesh. low man. See Galatians 5th ch. 22 v.—"But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, and faith." We will here have given you our concluding quotation on the origin of faith, from the 12th ch. to the Hebrews, 2nd v.—"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame and is set down at the right hand of the throne of God. Here is a great incentive to the exercise of a living faith, as well as a conclusive account of its origin. Christ endured the Cross, despising the shame; this he bore for the joy that was set before him, and that joy was his people, (the Church;) for his delights had been with them all the days of old. Here is a pattern for his redeemed and chosen ones, to whom he has given a living faith to follow in the full exercise of it, to endure hardness as good soldiers of Jesus Christ; despising the shame of their crosses in this world. Repentance is the undeniable result of the quickening of the dead faculties of the soul by the Holy Ghost.

Repentance is said to be the gift of God. We mean here that repentance which needeth not to be repented of: it is said in the sacred oracles that the gift and calling of God are without repentance. That is without repentance, prior to the gift of it and the first principles of faith. And prior to the call of God, to it, and faith. We will now proceed to search for the scriptural account of repentance; in the 5th ch. of acts, and 30 v.—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31st v.—Him hath God exalted to his right hand to be a prince and a saviour for to give repentance to Israel and forgiveness of sins. 32d v. and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. To deny that repentance is the gift of God, is to deny the testimony of the Apostles, and what is more daring, that of the Holy Ghost, also; this is a greater responsibility than we feel willing to incur; however others can use their own pleasure in this matter; in 11th ch. and 18th v. it is said—"When they heard these things, they held their peace and glorified God, saying then hath God also, to the Gentiles granted repentance unto life." And 2d ch. of Romans, 4th v.—"Or despiseth thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance." The 9th and 10th v. of the 7th ch. of the second letter to the Corinthians, reads thus.—"Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance for ye were made sorry after a Godly manner, that ye might receive damage by us in nothing. For Godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. Search the scriptures and see if these things be so. The call of God to repentance and faith, is conclusively set forth in the texts quoted to show their origins. We will not consume time on that subject, since we have already trespassed on the patience of our readers. We will now notice some general terms of scripture, the misunderstanding of which, cause many to err relative to the plan of salvation by grace, and in doing this, we will quote them and ask a question or two, and so leave you to determine on the meaning. The first is the term, all, the Angels address to the Shepherds—"Behold, I bring you good tidings of great joy, which shall be to all people." If this text does not mean all the elect of God, in all nations of the earth, what does it mean? for it never was glad tidings to Herod, who in order to prevent the Saviour's reigning in his kingdom, had all the male children killed in Bethlehem, in the land of Judea, from two years old and under and there are thousands of the human family who die in sin. Was it glad tidings, or will it ever be to those that Christ speaks of in the morning of the resurrection, on the left hand, of whom Christ professes no knowledge? And again—"And there went out unto him, all the land of Judea, and they of Jerusalem and were all baptised in him in the river of Jordan; confessing their sins." Did he baptise the Scribes and Pharisees? or did he only baptise such as brought fruits and meat for repentance, from every part of the land? It is again said that Caesar Augustus, or from him: went out a decree that all the world should be taxed. Did he mean by this, that taxes should be gathered in that part of Arabia where his nor no other, except Arabian imperial authority has ever reached? For you know that these sons of Ishmael have never been conquered till this day—or did he only mean to gather taxes off of all nations and provinces that were under Roman authority at that time? Again: 3rd ch. of Luke—21st v. "Now when all the people were baptised, it came to pass that Jesus also being baptised and praying the heavens were opened." Did this all people mean all of Adam's race?—before you answer this question, you would do well to remember that the Gospel had not then been preached, nor baptism administered out of the Jewish nation—and in fact thousands of them have not till this day gave up but what Christ was an Imposter. This text must have meant all of Christ's chosen ones, that had then received the ordinance. Luke, 3rd ch. and 26th v.—"And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness; behold the same baptiseth, and all men come to him." You will please read the 32d v. and you will there have these words: "And what he hath seen and heard, that he testifieth, and no man receiveth his testimony." In that case all that had been inclined to come to him by the gift of the father, came as the next verse plainly shews, and in this case no man received his testimony only those that gave power to become the sons of God, as the next verse will show—"He that hath received his testimony hath set to his seal that God is true." All the texts that we quoted are true and they prove the importance of our observing always, when we read, who speaks, and who it is spoken to, and what is the subject proposed to be investigated. This rule strictly observed will arm you against the evil practice of wresting the scriptures, which is in this age of the world a notorious practice, both from the stand and from the fireside.

The word or term world, is also a scripture phrase that is miserably abused. We have observed by close attention to the New Testament that this term occurs fourteen times in the New Testament, and has different allusions every time. The Roman empire is called all the world. In one place the term world is attributed to the Gentile nation in different places, we will instance one—"If the casting of them (the Jews) away be the riches of the world, what will the gathering of them in be, but life from the dead? We think in John's epistle it has the same allusion where it speaks of Christ being made a propitiatory sacrifice for our (Jews) sins, and not ours only but for the sins of the whole world (Gentiles.) This term is used in relation to a certain sin, to wit:—the lust of the flesh, the lust of the eye, and the pride of life, as in John's first epistle—"For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the father, but is of the world." John the Baptist had allusion to this, when he said:—"Behold, the Lamb of God that taketh away the sin of the world," he couldn't have meant the sin of every man in [Concluded on fourth page.]